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The True Woman.

Edited by Mrs. Charlotte E. McKay.

Vol. I.—No. 10.] BALTIMORE, DECEMBER, 1871. [Price 5 Cents.

OUR AIM is to advocate and promote to the utmost of our power, all that is truly ennobling and good for woman in the woman movement, but to enter our earnest protest against Woman Suffrage, which we believe would be an evil to her and to the country at large.

"In their face
The image of their glorious Maker shone.
For contemplation he, and valor formed,
For softness she, and sweet, attractive grace;
He for God only, she for God in him."
—*Milton.*

[For The True Woman.]

Lives and Opinions of True Women.

NUMBER VI.

FIDELIA FISKE.

BY MRS. MCKAY.

"Rouse to some work of high and holy love,
And thou an angel's happiness shall know,
Shalt bless the earth while in the world above;
The good began by thee shall onward flow
In many a branching stream, and wider grow;
The seed that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruit divine in heaven's immortal bowers."
—*Charles Wilcox.*

Fidelia Fiske was a pioneer in that line of work which has become one of the grandest influences of the present age, to wit, the work of Christian women for women in heathen lands. Many noble women had, before her time, gone out as wives of missionaries, but she was one of the first who went and remained, accomplishing a great work, as an unmarried woman. As it has been said of Mary Lyon, that she seemed sent into the world for the express purpose of lifting to a higher plane the educational interests of her sex in her own land, so her beloved pupil, Miss Fiske, seemed especially called of God, and fitted by early training and associations, to introduce, by the founding of a girl's school in Oroomiah, a new epoch in the history of the Nestorian women of Persia.

In the preface to her life, entitled, *Faith Working by Love*, the author says: "In these days, when so many are earnestly discussing the question of woman's rights, and woman's sphere, it may be well to turn attention to the example of one of whom Dr. Anderson says, 'In the structure and working of her whole nature, she seemed to me the nearest approach I ever saw in man or woman to my ideal of our blessed Saviour, as he appeared on earth,' and of whom Dr. Kirk said at her funeral, 'I wish to speak carefully, but I am sure I never saw one who came so near to Jesus in self-sacrifice. She was a martyr—she had made the greatest sacrifice—she had given up her will, and when you have done that the rest is easy. As a minister of the Gospel, willingly would I have sat at her feet to learn her way of teaching the Bible. I thank God that He has raised up one to show us how the Bible may be read and taught and lived.'"

The sum of her life and labors may be given in a few words. Born in Shelburne, Mass., in May, 1816; became a member of the middle class of Mt. Holyoke Seminary in 1839; graduated and became a teacher in the same school in 1842; in 1843, accompanied a missionary party, consisting of Dr. and Mrs. Perkins, Mar. Yohannan, a Nestorian Bishop, and others, to Persia; returned in 1858; was afterwards, for a short time, principal of Mt. Holyoke Seminary, and died in June, 1864. Her work in this country was by no means insignificant. As a teacher at Mt. Holyoke Seminary, her name is held in perpetual reverence and love, and her success, after her return from Persia, in addressing large audiences on the subject of missions, and in parlor conversations, was so great, that it was sometimes said she accomplished as much for the cause in this country as she could have done had the desire of her heart been fulfilled by a return to her field of labor in Persia.

Her character was such as could only have been the outgrowth of careful training in a Christian home, but for tracing these early influences, the limits of a newspaper sketch afford no room. To bring together a few extracts from her own letters and those of her friends, illustrative of her great work for the women of Persia, is all that will be attempted here; but the story of her life is worthy the careful study of every young woman who sincerely desires to know what her Lord would have her do.

In reading the account of her adventurous rides from one missionary station to another, and the great control she exercised over both men and women of the Nestorian nation, one is reminded of the romantic story of Lady Hester Stanhope, who also left her kindred and her father's house, for a home in the Orient, but perhaps no two lives could be farther apart in their motives and their results. Indeed, the success of Mrs. Fiske's efforts to emancipate the Nestorian women from the degrading bondage of ignorance and superstition, partakes of the marvelous—one might almost say, of the miraculous—and is a beautiful illustration of what may be accomplished by one right-minded, earnest, loving woman.

Before she went to Oroomiah, a few girls had been gathered into a day school by that lovely missionary lady, Mrs. Grant, then gone to her rest. But it was Miss Fiske's great desire from the first to establish a boarding school, that she might thus rescue some from the degrading influence of their homes. The difficulties seemed to most of the missionaries insurmountable. Such a school was so repugnant to the ideas of social propriety among the Nestorians, as to seem almost chimerical. Scarcely a girl could be found, at that time, more than twelve years of age, who was not betrothed, and several years previous to marriage must be spent in a rude kind of embroidery, that must be ready on the wedding day. The men feared that by giving up their daughters to several years of study, they would lose favorable opportunities of marriage, and moreover, as girls could not be priests or deacons, they could see no advantage in learning for them. The women were not only ignorant, but entirely content to remain so. When asked if they would not like to learn to read, they would shrug their shoulders and say, "I am a woman—I am a girl," which was equivalent to saying, "I am a donkey. Do you want to make a priest of me?" At length Mar Yohannan came to her one day bringing two little girls, one of them his own niece, and putting their hands in hers said, "Now you begin Mt. Holyoke in Persia." This was the humble beginning of an Institution that was to grow into a fruitful blessing for the whole Nestorian nation.

In speaking of the condition of the people when she first went among them, she says, "When you see a whole village of women quarreling, their hair loose and flying in the wind, throwing stones, brickbats and spoiled eggs at each other, with almost unearthly shrieks, you say, and justly, 'other women than these were last at the Cross and first at the sepulchre.' My little girls would swear and use the vilest of language when angry, calling each other buffaloes and donkeys, or calling out to a companion, 'you are a Satan.' Sometimes when all was going on quietly in our little schoolroom, an angry mother's voice would be heard at the door, and she would come in to storm and rage because her child had no better clothes or food. How many times, as day after day such trials came, have I asked, 'shall I ever see any fruit of my labors?' I have worked and cried, and cried and worked, and stooped down and written my sorrows in the dust. I often think of dear Miss Lyon's words, 'The more degraded those for whom you labor, the more blessed

are you in laboring for them.'" But she was destined to reap an abundant harvest of joy and consolation, in beholding the fruit of that seed, sown in tears. When, at the end of four years, Miss Rice joined her in the school, of which she is still the accomplished and devoted teacher, she was surprised to see how much the pupils in their bearing resembled the South Hadley Sisters, whom she had just left. At the end of her fifteen years of labor, when Miss Fiske was obliged to seek recuperation for her exhausted forces in her native land, she says: "When I came here there was no Nestorian woman whom I could take by the hand and call a sister in Christ. How rejoiced was I when I saw one such. A few weeks since, on our communion day, I was allowed the privilege of taking by the hand ninety-three, and giving them seats in our chapel, previous to their coming to the Lord's table. Forty-two of these had been my own dear pupils." Many of her pupils had developed under her guidance the most lovely traits of Christian character, and had gone out from her school to establish other schools in their mountain villages, so that, before she left, she saw, as she said, "her children's children." She was more than a teacher in her school, giving a mother's love and care to the family, and many of the daughters of the Nestorian people are ready to rise up and call her their blessed mother.

Miss Rice says of her, "She possessed a truly feminine character, though capable of putting forth masculine and masterly efforts. Her zeal for the improvement of her sex knew no bounds. It was a ruling passion with her. She was our beloved Persis, who labored much in the Lord; in charity, our Dorcas; in counsel and action, our Deborah; in praying, our weeping Hannah; our Phebe, the succorer of many, and now our sainted sister, Fidelia, *the faithful*." Dr. Perkins says, "Her rare versatility of power was sometimes conspicuous in the entertainment of large European parties as our guests, whose visits have indeed been few and far between, but whenever they have occurred, she has shown herself equal to any position in the social circle, and quite prepared to fill and adorn any sphere of womanly duty and responsibility; and she never failed to command the high respect of all such guests, as an accomplished lady, as well as the peerless principal of our female Seminary. She could one day sit on the mud floor of a Nestorian hovel, instructing ignorant and degraded women, and the next preside with grace and dignity at the entertainment of princes and nobles. Her intellectual superiority was shown in the ease with which she mastered and used the Nestorian language, and in the success with which she met the lot, and filled the sphere of an unmarried lady in the missionary service—a lot always fraught with peculiar difficulties, which may well be said to try women's souls. That Miss Fiske should take the high stand she did here at the outset, in that difficult position, and hold on for fifteen years in the field, never to my knowledge committing an indiscretion, disconcerted by no embarrassment and socially depressed by no trial or discouragement, proves her to have possessed an intellect alike strong and well balanced. The great influence she acquired over masses of the Nestorians is further proof of her intellectual superiority. Multitudes of men and women were in the habit of going to her for counsel in difficulties of whatever kind. A few weeks before her departure from the field, Mar. Yohannan, who had known and revered the founder of Mt. Holyoke Seminary, said to me, 'There is no one like her in America. She is equal to four of Miss Lyon, who is the greatest woman there. She has forty eyes, and knows everything about her.' Bating the Oriental extravagance in the terms of this eulogium, we perceive in it the very high estimation which a shrewd native judge formed of her ability; and few Nestorians who knew her as well would not accord to her as high a commendation."

When the news of her death reached Persia, there was bitter disappointment and profound grief, not only in the mission circle, but among all classes of the Nestorians.

Hashebro of Saralan, one of her pupils, writes, "She was very dear to me, because she had done so much for me—more than my own dear mother. One trait in which she was remarkable above all others, was that of taking care of the sick. She had that skill and ability which could control one in bodily as well as spiritual ailments. She used to talk very much to us about taking care of the sick, and taught us that it was a holy and acceptable service, as our Lord says, 'I was sick, and ye visited me.'"

Saran, wife of Oshan, says of her, "There was no heart that would not melt before the fire of her love, unless it were entirely overcome by Satan. She talked to us much about propriety, politeness and courtesy to every one, with affection for each other, and for all. She spoke much upon cleanliness and good order in the house, and said that these were outward signs of Christianity, also on diligence in business, and that we should not be dependent on others for assistance, but on the might of our own hands."

From *Sarnum*. "What shall I say? How shall I take my sorrowful pen to note down my grief and anguish for the mother whom I so much loved. Is it true that one like Miss Fiske, a guide adorned with every kind of talent, now sleeps in the ground! We consider that our consolation is dead; that our beautiful staff of support is broken; that the mount against which we leaned is removed; that the chief, strong pillar of our women is cast down. We are distressed at the tidings of her death. Our limbs are broken—we are cast down lower than the dust. She possessed fine and beautiful traits, not found except in a few rare mortals. One was a humble, tender, loving heart; a spirit that had within it a seat of love for every mortal. Her first meeting with me was in the yard at Seir. She quickly drew my heart to her by her love and delightful counsels. My heart was so melted that very minute, that I quickly pulled out the clove that was in my bored nose, and the silver rings that were in my ears, and from that day I longed to enter the seminary of Miss Fiske, until God, in His good Providence, brought me to realize this desire in 1846. Like the gentle rays of the sun that descend and effect such great things, she in all quietness used to accomplish great things. Very often, when we were angry, she used to melt us down by prayer. Often she spoke of going to Heaven, and said she should do so and so then, and she spoke of those things with such relish and enjoyment that we always said, 'blessed is such confidence.'"

Thus did this true woman, in her walk and conversation with the daughters of the Nestorian nation, "Allure to brighter worlds, and lead the way."

[For the True Woman.]

"Equal Wages for Equal Work."

By Mrs. Dahlgren.

Among the various MS. papers of the late Admiral Dahlgren, we find some memoranda relative to the employment of Female Labor, in the Ordnance Department of the Washington Navy Yard, at the time when he was Inspector of Ordnance there, and at so early a date as 1859.

The question of justice to women in the matter of compensation for work done, or even of employment in the various public offices, had scarcely then received any attention. The great disparity of remuneration allowed to women, as compared to that received by men, was almost unrecognized. But this interesting subject had not escaped the benevolent and sympathetic consideration of this liberal, tender-hearted and large-minded man.

But we prefer to quote from his own notes, in order to present his ideas more fully, with regard to female labor, and its just compensation. He says: "As to the condition of the working women, and the measures that may best relieve them, my own views in their behalf were shown practically many years ago, when I for the first time introduced female labor into the Ordnance Department of this yard, under my charge. This began in 1859, and in June, 1861, I had increased the number to twenty-four women, while the male force was twenty-one men and five boys. The women were paid *according to their equality in work* with certain classes of men. In 1865, at the general reduction which then became necessary, all the women were discharged except one. I was absent at the time, at the seat of war,

and would only have advised a reduction corresponding to that of the men."

There is no doubt but that very much of the present unfortunate agitation concerning Female Suffrage has been fostered by the want of proper encouragement extended to those who must support themselves by their own labor. Their various efforts are too often but illy requited, and they are left to consume health and wear away life in the painful struggle to gain a mere subsistence. We claim for Admiral Dahlgren the honor of being a pioneer, as to the recognition of this solemn fact. He not only theorized as a philanthropist on this point, but with that quick intuition which was so remarkably his, at once put into practice, and thus initiated in our public departments a policy which has opened a wider legitimate career for woman.

Yet there is a deeper trouble than the want of appreciation of work done, and one which no amount of generous aid may of itself remedy. It is the absolute unfitness of most women to compete with men in the various industrial avocations. This, we fear, is the real trouble. For we hold that men in general—we may qualify the expression by saying American men—will be found ready to sympathize with the efforts of women to obtain a livelihood. The reason why the scope of woman's avocations is so limited, is in great part because there are so few things that they are taught to do well, and as a natural sequence, the departments of work for which they are fitted are all overstocked. The supply far exceeds the demand. The granting the ballot will be no remedy for this state of things. What we need are industrial schools, which we should seek to establish everywhere, where women may be instructed with that thoroughness which is given to the industral education of men. With regard to what may be called industrial education, we need a reform among men as well as among women. Every man and woman should be taught to excel in some one branch of manual labor, so that an entire independence may thus be secured of every freak of fortune. A gentleman of New York, who has an only child, and who is the possessor of enormous wealth, once told us that his boy was receiving regular lessons from a cabinet-maker, with a view to his becoming an adept at that trade; and he added, with a just feeling of pride, that a handsome piece of furniture in his own dressing-room, had been manufactured by the hands of his young son. This brave boy, taught to be self-supporting, will be the owner of millions.

In the education of a daughter, the plan we have pursued, and with which we have reason to be well content, was—first, a careful analysis of the various endowments of nature. This soon developed *the special talent*, which was immediately cultivated to the highest possible degree, with a view to making it a source of self-support, in case any vicissitude of fortune might require it. It is amazing, in this country especially, where we witness every day the most surprising changes in fortune, that children are so illy prepared to meet any reverses which may occur. The proper training brings the double blessing, too, that it gives tone and imparts strength to battle the moral and physical nature. When women can be so carefully trained that they may offer a skilled labor, which may ask for work and wages in all the various departments in which nature fits them for occupation, and when co-existing with their wants comes the fact that their *qualifications* are equal to those of men, we shall, in great part, have solved the most perplexing question of the hour. Of course, the female politician, who agitates for Suffrage, looks far beyond this just recognition, and we do not suppose that these women will be satisfied with any ameliorations which may fail to give them a political power over men. But we address ourselves to the honest working-women—the widows, mothers, and others who suffer the bitterness of unrequited toil. To such we point out the true remedy, which cannot be found in the ballot. If women are unable to meet successfully the present competition because their labor is unskilled, as compared to the better trained labor of men, what a crushing weight to inflict upon such, to add that of a *political antagonism* to the present difficulty attending mere competition. Let us, then, look to it when we make the demand of "equal wages for equal work," that we place ourselves in a position to give what we claim—"equal work."

[For the True Woman]

Woman Suffrage.—No. 2.

By Miss J. R. Trembley.

The ocean depths contain the choicest pearls. Rough, flinty rocks hide from us the purest gold. Far beneath the earth's surface are found diamonds, precious stones, and other rare treasures. These are eagerly, sometimes even madly, sought for by men, and those, too, of the highest culture and most brilliant attainments. When secured, they constitute the wealth of the world. Without a doubt, the All-Wise Benefactor designed them for a good purpose, as we are taught that He created nothing in vain. And there must also be some good reason why they are so difficult to obtain.

We learn from the Holy Scriptures that one soul is far more precious in the sight of Heaven than all the riches of earth combined. We conclude, then, that very rich indeed will be the reward of those who are instrumental in bringing souls to the Fountain of Life. In fact, for every soul we bring to Christ, a star is added to our crown of rejoicing, to glitter there forever as a token of our zeal in the Master's service. The tendency of the world is downward. We see before us, dear sisters, a horrible gulf, which we are fast nearing, into which many will be hopelessly and irretrievably plunged. And we, if we would be co-workers with our divine Lord here, and finally joint-heirs with Him in the kingdom of Heaven, can not afford to stand by unmoved and see even one soul perish. And as the most precious treasures of earth are secured by the most ardent toil, so we must be earnest in working to save those for whom Christ has died.

Every candid, thinking mind cannot but admit that those who are so wildly—madly—pushing the Suffrage question are growing fanatical in the extreme, and of course cannot themselves see this. Oh! would that those who do love truth, right, honor, and true womanliness, would be earnest, united and persevering in their efforts to bring others to a realizing sense of their danger. Prohibition, simply, is useless, without a thorough conversion to truth and the right. So long as the seeds of rebellion remain in the heart, they will ever be taking root and springing up again. Shall we not be in earnest in this matter?

Comparatively few understand that there is real danger hidden beneath so fair a surface. Many, very many, are overlooking one alarming feature in the case, and that is, the union of its advocates with spiritualism. Many of us may still be ignorant of the nature and tendency of modern spiritualism; and if so, our position is the more dangerous. This terrible monster has been for some years raising its deformed head above the surface; but now it boldly stalks about at noonday.

If Woman Suffrage is calculated to elevate the race, and is of heavenly origin, we shall find spiritualism as strongly opposed to it as it is to the religion of Jesus Christ. Heaven-born principles are never supported by Satan's agents.

The following report of Mrs. Woodhull's lecture in Baltimore was written for our last month's issue, but coming too late, we insert it here:

Mrs. Woodhull delivered her lecture on the "Great Political Issues," to a small assemblage, made up chiefly of the Young People's Society of Spititualists, by whose invitation she came to Baltimore.

Her views of the meaning of the Fourteenth and Fifteenth Amendments were clearly stated, but as they are before the public, we will not repeat them here. The closing part of the lecture, on the intentions of the Woman's Rights party for the future, are significant. They intend to petition Congress once more to give them the ballot, and, if they are refused, to call a convention, make a new Constitution, institute a new Government for these United States, and support it as other Governments are supported. In short, to "over-slaugh," as she says, "this bogus Republic, and re-create this country." "We mean," she says, "treason, secession and revolution. We rebel, denounce and defy the Radical Government." [Laughter.]

The True Woman.

EDITED BY MRS. CHARLOTTE E. McKAY.

☞Published Monthly, N. W. Corner Baltimore and Gay Streets.

☞Subscription—50 Cents per annum; 12 copies sent to one address for $5.

☞Specimen Copies sent free on receipt of postage

☞To CORRESPONDENTS.—All communications intended for publication must be addressed to MRS. C. E. McKAY, No. 173 Hoffman street, Baltimore, Md.

☞*All business communications, and orders for the paper, must be addressed to*

C. W. PAIRO, *Business Manager*,
Office of THE TRUE WOMAN,
No. 9 North Street.

☞Agents in Washington and for District of Columbia, MESSRS RICHARD B. MOHUN & Co., *No.* 1015 *Pennsylvania Avenue*, Corner of Eleventh Street.

In Boston, A. WILLIAMS & Co., 135 Washington street, corner School.

Baltimore, Md., December, 1871.

NEW Subscribers will receive the back numbers of THE TRUE WOMAN, or by sending us seventy-five cents, the back numbers of the present year, and be considered subscribers for the year beginning March, 1872. Old subscribers are respectfully requested to renew their subscriptions at an early date.

WE wish to call the attention of our readers to the sketches of *true women* in our last and present issues, as good examples of what may be accomplished by women under the present conditions of society. Mary Lyon and Fidelia Fiske had no special advantages which they did not, in a certain sense, create for themselves. To every young woman in the United States, of respectable parentage, and Christian training, the opportunities of life offers itself precisely as it did to them. Each of these women chose her field of labor, and gave herself to it, unflinchingly, earnestly, lovingly. They were not of necessity shut up to these lines of work, for both of them in youth received eligible offers of marriage. But as an old astronomer said of the stars—"Behold my family!"—so they, more reverently, said of the work they had taken in hand, "Behold my husband and my children!" We do not say that all young women of Christian training and profession are called to work as teachers or missionaries; but we do say that our Lord has called them into His kingdom to do *something*, and that that something is of more importance than scrambling for office or political privilege on the one hand, or making flounces and getting themselves up artistically on the other; and while the world, with its poverty and wretchedness, and wickedness, its moral and physical sicknesses, groans and cries to them for help, we feel sure that if they will inquire of the Lord, He will give them work, the doing of which will be to their hungry souls as angel's food.

THE circulation of our paper has increased in numbers and extent during the last three months, so that we now count our subscribers in thirty States, and in nearly all of these States, some who, for love of the cause, are willing to work for us. From one lady, eighty years of age, we have frequent letters of encouragement, with remittances of money from new subscribers. Another lady, in her eighty-seventh year, sends us the names of six subscribers, which she has obtained from among her friends. The wife of a clergyman sends $4, with eight names, members of her Sabbath School class, to each of whom she will present, as a New Year's gift, a copy of "THE TRUE WOMAN" for the coming year. Will not others do likewise?

THE adverse decision of Chief Justice Cartter, of the Supreme Court of the District of Columbia, to the claim of women to vote under the Fourteenth Amendment, was probably anticipated by all parties. Indeed, we do not see how any other decision could have been expected. The Judge concedes that the first clause of the Fourteenth Amendment clothes women with citizenship, but not with "the right to *vote* or *govern*, the two words in this connection meaning the same thing." * *

"All that has been accomplished by this Amendment to the Constitution, or by its previous provisions, is to distinguish them from aliens, and make them capable of becoming voters"—by special legislation.

With reference to the claim that women have "an inherent right to vote, resting in legislation, and guaranteed by the Constitution, in such wise that it may not be defeated by legislation, in view of which the plaintiffs ask the Court to overrule the law, and give effect to the rights lying behind it, and rising superior to its authority," he says:

"In all periods and in all countries it may be safely assumed that no privilege has been held to be more exclusively within the control of conventional power than the privilege of voting, each State in turn regulating the subject by the sovereign political will. * * * Again, in the other States, embracing the Republics, and especially our own, including the States which make up the United States, this right has been made to rest upon the authority of political power, defining who may be an elector and what shall constitute his qualification, most States in the past period declaring property as the familiar basis of a right to vote; others intelligence; others, and more numerous, extending the right to all male persons who have attained the age of majority. While the conditions of the right have varied in several States, and from time to time modified in the same State, the right has uniformly rested upon the express authority of the political power, and made to revolve within the limitations of express law.

"Passing from the brief allusion to the political history of the question to the consideration of its inherent merits, we do not hesitate to believe that the legal vindication of the natural right of all citizens to vote, would, at this stage of popular intelligence, involve the destruction of civil Government. There is nothing in the history of the past that teaches us otherwise. There is little in current history that promises a better result The right of all men to vote is as fully recognized in the population of our large centres and cities as can well be done, short of an absolute declaration that all men shall vote, irrespective of qualifications. The result in these centres is political profligacy, and violence verging upon anarchy. The influences working out this result are apparent in the utter neglect of all agencies to conserve the virtue, integrity and wisdom of Government, and the appropriation of all agencies calculated to demoralize and debase the integrity of the elector. Institutions of learning, calculated to bring men up to their high state of political citizenship, and indispensable to the qualifications of the mind and morals of the responsible voter, are postponed to the agency of the dram-shop and gambling-hell; and men of conscience and capacity are discarded, to the promotion of vagabonds to power. This condition demonstrates that the right to vote ought not to be, and is not, an absolute natural right. The fact that the practical working of the assumed right would be destructive of civilization is decisive that the right does not exist."

This decision may lend an interest to an opinion expressed by Miss Catherine E. Beecher on this subject, in her little work, "Women's Professions:"

"As to the Constitution of the United States, and the Fourteenth and Fifteenth Amendments, the question all turns on the use of the terms *citizen* and *people*. Both these words (as the dictionaries show) have two uses—a wide and a limited. In the widest sense, they include men, women and children; in the limited sense, they include only a portion of society, with certain qualifications, which the *best* good of society requires. It is not probable that any court will ever decide that the framers of the Constitution, or of the two Amendments, used these terms in the widest sense, thus including not only women, but children."

[For The True Woman.]

The Little Grandson.

Three years old well nigh he was,
Ere ever I saw his honest eyes,
Over the wild sea I must pass,
Facing the front of the red sunrise,
Till at last by Rouen's towers I stand,
And greet him clasping his mother's hand.

He spake another tongue than mine,
I never had sung him a lullaby;
What was I that he should decline
His love on a life so wan and dry?
How could I dream in my little grandson
A heart with mine beat in unison?

Yet under the baldequin that night
His form by the fringes fair caressed,
In the quaint old room, with its curtains white,
His lips to his mother's ear close pressed,
Whispering low he breathed my name,
And with it murmured, "Maman Je l'aime."

Freshness of fruit to fevered lips,
On a burning brow a cool, soft hand,
The sound of water that plashes and dips
To a thirst-crazed man on Sahara's sand,
These be not surely sensations tame—
They image mine at that sweet "Je l'aime."

Out of my life a river wide
Had suddenly sunken and disappeared,
A tree whose boughs were my summer's pride
Cruelly felled, to earth had veered.
From the lost river a fount leaped free,
Blossoms covered the fallen tree.

God who counts our comfortless hours,
God who pities a soul's despair,
God who willeth no living powers
Should wither and die in a loveless air,
He doth know what quickening came
With flash electric in that "Je l'aime."

Love long laid in a grave apart
Stirred in its cerements and breathed again,
The glamor and glow of a girlish heart,
Kindled anew in blood and brain,
And I felt the heat of an elder flame,
In my grandson's whispered low, "Je l'aime."

E.

Correspondence.

We have received a letter from a Judge of a Circuit Court, in one of the principal Western States, which is valuable, as the testimony of one whose judicial position and legal experience entitle his opinions to respect. We may add to this position and experience, that on account of great personal worth, and excellence of character, his opinions are worthy of regard.

You ladies, who are endeavoring to organize among yourselves opposition to the monstrous heresies of Suffragists, are engaged in a glorious work.

The case is not properly put by asking, Shall women be denied the right of suffrage, &c.? Women are not *denied* this right—they have never asked for it; whenever they do, (though, in my opinion, it will lead to consequences utterly subversive of the family relation, as established by the Almighty,) *they will get it!*

The true question, rather, is—Shall the burthen of this duty be put upon woman? It is, in my judgment, nonsense to say it will not be exercised. The most intelligent, modest and moral will shrink from it; but, seeing that the more ignorant and vicious will vote—"vote early and vote often,"—they will feel obliged to attend the polls to prevent the election of bad men. Exposed to all the temptations that men are, they will become as bad; nay, being more sympathetic, they will perhaps become worse. Woman now is comparatively free from vice. For ten years I have been judge of courts in three counties, having criminal jurisdiction; have sent many scores of men to the penitentiary, but not a single woman. The statistics of crime and of the inmates of prisons throughout the country, will tell the same story? And why? Not alone, or principally, because women are naturally so much better than men, but because their manner of life and their duties do not expose them to the same temptations. Besides all this, the advocates of the movement you oppose are, as a general thing, openly opposed to the great doctrines of the Christian religion, and their success will, in the end, result in a victory for irreligion and infidelity.

[*From Iowa.*]

I am very much interested in the defeat of the Woodhullisms of the day, and a perfect establishment of woman's rights, as I understand them. I most certainly believe in every woman's having the right to engage in any legitimate business that she may competently qualify herself for, and to receive the *same* remuneration as if she were one of the lords of creation; also to make and KEEP contracts. Another right that is fast coming, is the equal rights of married persons.

I am glad to say to you, that I obtained fifteen subscribers to "The True Woman," without any trouble, and about sixty-five or seventy names to the "Protest." I did not go out of my circle of acquaintances, and indeed have not now seen all I believe would sign it. About two-thirds of the women neither know nor care anything about "*Female*" Suffrage. I have only met with seven or eight in favor of it; and they are Quixotic enough to believe that when women have the ballot, the Millennium will have come; all saloons and gambling hells will be closed; and for the crime of prostitution, the penalty will be so great that it would never be heard of. They think all the ills of life can be cured by legislation, but they do not seem to think of the difficulty of *enforcing* our present excellent liquor law. One thing I am glad of is, the Woodhull wing has taken off its mask—if it ever had any—and now carries with it its own antidote. Persons of any moral worth would be so disgusted with the paper and its so-called reforms, they would leave the entire body.

The men who favor this movement are, as a class, men of the grossest sensuality, and who are beginning to see that nobility of soul has considerable weight with electors—a reform I am certainly pleased to notice. I can trust the men with the question yet. I am acquainted with many of the prominent citizens of our noble State, and I know that most of them are opposed to it—our incoming Governor, and many of the members of our Legislature. *The men who honor women most are strongest against Woman Suffrage.*

"The True Woman" is read with pleasure by the subscribers, and I hope and pray the good work may go on.

[*From Michigan.*]

Yours of late date, covering receipts for eight subscriptions to the "The True Woman," came duly.

I hope that before long I may be able to make a real campaign and send you many names, and the wherewith to give you much encouragement to labor most effectually in the good cause. I am very much pleased with and very hopeful of grand success for your paper. I think this the most important question now before this nation, and to this degree do I wish your paper to have power and success, and trust that from time to time I will be able to send you half.

The following is from a lady who has had a successful practice as a physician for eight years. We do not give it publicity for the purpose of throwing discouragement on those who aspire to usefulness in that line, for we believe there is a work for women in the medical profession.—But, before going into this profession, women *must count the cost.* As has been well said, "The professional woman is under bonds, not only to success, but to honor and duty, to clear herself of the duties of motherhood, and from every suspicion of peril of such arrest in her pursuits." Our correspondent says:

"This much I will say, that from an experience of eight years, I am convinced that women cannot be wives, mothers and physicians at the same time, and do all her duty in these several callings. Nor can she neglect her work for a time and take it up again where she left it. There will come a time when she cannot do justice to herself, her offspring, and her patrons. One lady blames me to-day for the death of her husband, whom I could not attend on account of the near approach of the birth of my own child."

Rev. Dr. Gulick, a native and for many years a resident of the Micronesian Islands, says of the inhabitants: The people are not idolaters, but they believe in spirits. The priests are nothing but spiritual mediums, and your spiritualism is heathenism; their heathenism is spiritualism.

The one woman who succeeded in voting at the late election in New York City, gave her vote for Tweed.

The *Revolution* has passed out of the heads of women, and has now "a man to the fore," D. W. Clarke.

From "Satan in Society."

The fierce and indomitable energy of the American people, which has survived the most mighty social and political revolution of this world, must and will have some fiery excitement with which to occupy itself; and having just ridden down its pet hobby-horse of slavery, it has seized upon this bauble of Woman's Rights, and bids fair to dignify it into a terrible engine of destruction. Let us examine what it will do for our daughters in its present aspect, and what if carried to successful operation. The mere discussion of such a revolution as a possibility, the bare toleration of the idea, is sufficient in itself to injure the mind and to operate powerfully upon the imagination of those impressionable creatures—to excite in them feelings of indignation and dissatisfaction with there present condition. This has been the cause, at first, upon the mind of my wife. Every argument that ingenuity can suggest is brought to bear in assuring them that they are deprived of certain inherent "rights" by an unjust and tyrannical age. It is of but little moment to them what these so-called rights may be; the feeling that they exist, and that they are unjustly withheld, is sufficient to occasion a sort of sentimental rebellion dangerous to tranquil repose and to feminine modesty. If carried out in actual practice, this matter of "Woman's Rights" will speedily eventuate in the most prolific source of her wrongs. She will become rapidly unsexed and degraded from her present exalted position to the level of man without his advantages; she will cease to be the gentlemother and become the Amazonian brawler.

While it is difficult to see how any single abuse could be reformed, it is easy to imagine how very many would be created by the political "enfranchisement and eligibility of woman." It would most assuredly introduce a new and alarming element of discord into the family circle, already weakened, well nigh ruined, by the singular customs of the time.

The tendency to isolation has been ably commented on by a recent writer as the greatest danger to American society; the living in hotels and boarding-houses, and the "loss of the restraining and purifying associations that gathered around the old homestead." What remains of the family is only held together by the graces and virtue of woman; and the facility of obtaining divorces is fast breaking down even this last hope. The same writer truly says, that "when the family goes, the nation goes too, or ceases to be worth preserving."

We cannot imagine how men can be reformed by investing woman with the ballot, but we can readily believe that many women would thereby become debased. The chivalric veneration with which man now regards woman, arises from the distance, as well as difference, between them; in fact, from the advantages she possesses as woman. This would vanish with her political equality, for he would then be in perpetual and open strife and rivalry against her; whether as a political enemy or political ally, the distinctions of sex will be forgotten, and she will lose that respect and deference with which she has hitherto been so generously endowed; she will be treated rather as man than as woman; "she cannot have the advantages of both sexes at once."

Observe the families of those women who devote almost their entire time and attention to even meritorious and essentially feminine, but outside works—how neglected and proverbially wild and ungovernable are the children. Every one says of such a woman, "She does good in a general way, but neglects her poor family, who have the prior claim to her attention." But how is it with those women who neglect these sacred duties to follow schemes of ambition or of pleasure? *They are justly regarded as monstrosities.* Extend the suffrage to woman, throw her into the political arena, set her squabbing and scheming for office, and you multiply indefinitely the number of monstrosities. *The evils of Child-Murder, of unnatural repugnance to offspring, will, for obvious reasons, be prodigiously increased;* so the attainment of woman's rights will prove the establishment of babies' wrongs. Nature, not legislators, has assigned to the two sexes their respective spheres.

Undoubtedly, the special destiny of woman is to be a wife and mother. If, from mysterious causes, she fail of this destiny, there are the poor and motherless, the forsaken and the down-trodden, the sinful and the sorrowful, and the suffering—behold her change! Behold the spiritual children of "old maids!"

Reforms are needed—none can be more sensible of this fact than we, and the remedy can be applied by woman; this we not only concede, but claim. But it is as woman, as wife, as mother, that she must do her work: as woman, to soften asperities, and to refine what else were coarse and brutal; as wife, to render home bright and cheerful, "the sweetest place on earth," as mother, to direct and inspire the noble and righteous aspirations of her sons—to train and mould to exquisite beauty, grace and loveliness, the character of her daughters—to implant in all her children that piety and filial love and obedience, which are the surest guarantees of respect for civil law and authority.

Then let us have our daughters educated as women, and not as men. Let us have them trained for the duties of the household and the nursery, and the sweet enchantments of the domestic hearth. "Be that you are—that is, a woman; if you be more, you're none" * * * * *

But, as the feminine nature is exceedingly impressionable, there are observed a host of superficial differences arising from education, manners and customs, and from all the general causes which affect the secondary qualities of beings. There is, now and then, a woman who, in constitution and proclivities, may be considered as an exception to the rule. Strongly constituted, endowed with intellectual qualities superior to her sex, with *broad* and high forehead like a man, *she is a sort of mistake of nature.* Such women are generally wanting in the qualities which inspire the love of man, and so, as in the harmony of things force must be united to weakness, these masculine women nearly always ally themselves with blanched males, weak physically and mentally, capable of receiving the authority which their wives needs must exercise. The parts are simply reversed, that is all, but the phenomenon is not pleasant. *Nearly every prominent advocate of Woman's Rights now before the public is of this class, and, if married, she is thus coupled.* If it were consistent with politeness, we could specify these coincidences, *ad nauseam.*

Man is more brave, woman more courageous. Moved by a resolute will, man comprehends danger, measures and faces it. *Woman calculates nothing; she sees the end, and will attain it at any price.* How dangerous it would be in political affairs. If she be unskillfully thwarted in her imperious desires, her fickleness is changed to obstinacy; you shall crush her sooner than reduce her.

The faculty of knowing others and of knowing one's self depends upon reason. Female penetration is without a parallel in judging individuals; it is worth but little in judging the race. A woman comprehends admirably the men of her acquaintance; she does not comprehend man. "The greatest study of mankind is man," yet of this science woman is profoundly ignorant.

She has far less idea of justice than man. She revels in distinctions, preferences and privileges. Her self-love is wounded if lost in the crowd, she cannot bear to pass unremarked. This is why justice, which tends to the abolition of rank, is to her insupportable. For her, aristocracy is in the natural order of things. Systems of metaphysics, abstractions, general ideas, politics, and equality, are therefore indifferent to her. There is only one method of introducing them to her intelligence; it is in making them reach it through her *heart.* Depict to her the sufferings of individuals arising from social inequality, and then, but not till then, she is clamorous for the "rights of man." *The justice of man is the charity of woman.*

While to man belongs the physical strength which is necessary for the cultivation of the soil, and for his own defense, woman possesses the suppleness and dexterity requisite for minute works and domestic details.

AMHERST STUDENTS opposed the admission of women to that college on the ground that it will lower the standard of study.

THE chaplain of the Kansas State Prison is a lady seventy years old.

Mrs. Hamlet's Soliloquy.

A lady in Richmond, Va., thus discusses, *a la* Hamlet, the question of Female Suffrage.

To vote, or not to vote, that's the question;
Whether 'tis nobler to forego the suffrage
And bear the arrows of outrageous fortune,
Or to take arms against our sex's troubles,
And, by opposing, end them? To live—to wed—
No more; and by a marriage say we end
The heartache, only to nurse the little ills
Women are heir to—'tis a consummation
Not for Joseph, if the Court herself doth know;
And that she doth is most indubitable.
To vote—to act—to act, perchance a farce; ay,
There's the rub; for by this act what flights may come,
When we have shuffled off our crinoline?
This makes us pause; this, too, is the respect
That makes calamity of woman's suffrage;
For who would bear the kicks and cuffs of men,
The oppressor's fist, our lord's contumely,
Assault and battery, and the law's delay;
The insolence of bummers, and the spurns
That patient women from rough loafers take,
When, to avoid it, she could stay at home
And use her bodkin? Who would make beer,
Or groan or sweat under mechanic's life,
But for the pleasures of Emancipation—
The rich Golconda, from whose gaping jaws
The flesh pots yawn in tantalizing plenty!
But there's the afterclaps!! This puzzles the will,
And makes us rather bear the ills we have,
Than fly to the horrid inexpressibles,
Thus cowardice makes babies of us all;
And thus our pettied suffrage resolutions
Are sicklied o'er with the pale cast of fear;
And enterprise of glorious ballot stuffing
Must fade, alas, because our suffering sex
Dare not imbibe the soul-inspiring rye
To give us vim and action.

[For the True Woman.]

Sewing Machines.

I suppose that, after all, as good and characteristic distinction between our times and all the preceding ages, may be found in the fact, the women of our day use sewing machines. Here is the true emancipator of the sex, provided a reasonable emancipation is desired. Every woman now is in her household mistress of the situation, so far as the family sewing is concerned. She has a sewing machine. Without it chaos and ancient night resume their sway. With it there is ease and elegance, and leisure for every lady; time for every higher object in life is attainable, and if women are now not intellectual, it is clearly because they prefer to fritter away their time on tucks than to use it on books.

To have a sewing machine is essential. To know how to use it is best attainable by those who best understand the ancient implement—the needle. The French, who are the nicest needle-women in the world, know best how to use the sewing machine—when to employ its aid, and where to use the needle. Also they have invented the greatest variety of application of the sewing machine. In their hands, it has become not only a means of dexterously putting pieces of cloth together to form a whole garment, but a means of ornament, where the most æsthetic taste can be exercised. Tucks and folds and bands and plaitings have almost superseded embroidery; and dress-making, without a sewing machine, is now next to impossible. E.

THE Woman Suffrage question has met with a serious reverse in Nebraska, where it was voted upon as a feature in the form of a new Constitution. Mrs. Stanton, as she passed through that State, stopped to survey the ground, and wrote to her paper in the East, set Nebraska down as the first State to enter in at the golden gates of our new and better era. Miss Anthony, who accompanied her, saw the situation with the same eyes, and endorsed the prophesy as one safe to be made. It is not gallant, perhaps, but as truth is a task-master outranking gallantry, it is not to be concealed that the lectures of these two ladies in that State, contributed largely to the adverse end with which the proposition met. Anna Dickinson, appealing to argument and strong in the appeal, can come from the East, and greatly promote the cause of Female Suffrage in the West. But these other women, who swing all their efforts on the pivot of abuse of man, and find it within their duty to tell the ladies who attend their private lectures, that the notorious Mrs. Woodhull and her set are but little short of persecuted saints, come West only to do harm to the reform they profess not only to espouse but to own. We do not say that they are responsible for the defeat sustained in Nebraska, for it was defeated by thousands, and they were probably the means of driving from it only hundreds, but still it is the opinion of the opposition press there that Stanton and Anthony helped their own cause to its injury. Whether that is true or not, we know that such was the result of their labors in Iowa. Their lectures in Des Moines unmade many converts to the faith, while we have not heard that they brought even one within the fold.—*Iowa State Register.*

ILLINOIS WOMEN REFUSED ADMISSION TO THE BAR.—The Supreme Court of Illinois has just refused to admit to the bar Miss Alta Hulett, a law student of Rockford, on account of her sex. The Rockford *Register* says: Miss Hulett is a young lady of superior talents and attainments, and well qualified to enter upon the profession of her choice. Under an appointment of the Circuit Judge here, she was examined for admission to the legal practice by Messrs. Wright, Miller and Brazee, of the Rockford bar, who certified to her ample qualifications. But the Supreme Court has again, as in the late application of the gifted and accomplished editress of the Chicago *Legal News*, decided against the admission of women to the legal profession.

THE Woman's Union Missionary Society, incorporated in New York ten years ago, now has two hundred and thirty auxiliary societies and bands; it supports thirty-eight or forty missionaries and one hundred Bible-women, and its receipts last year were nearly $40,000. It has missionaries in Mexico, Africa, India, Syria, Burmah, China and Japan.

RUNGAMBA GARU, a Native Hindoo lady of Madras, has delivered lectures in that city before large and intelligent male audiences. A writer in the *Delhi Gazette* says of her:

"When she entered the lecture hall, without a single ornament, without any artificial decorations, clad in complete white, her countenance untainted with saffron, the audience said to themselves that she was the *avator* (incarnation) of Saraswathy. Mr. Strinivasa Row was requested to take the chair. Then the lecturer moved forward and delivered in a clear tone, which was highly musical, a learned, interesting, and eloquent lecture, unparalleled in the local history of women.

"The subject of her first lecture was, it will be remembered, Female Education. On this occasion she lectured upon the Bounty of God, His attributes, and the duties of men to their Creator. The lady reiterated her former statement, that it was in no way contradictory to the Shastras that 'a female should come before the public on such an important occasion as this, and with such an important object in view.' To this heroine—for she is one, in the true sense of the word—future Madras will probably be indebted a great deal."

CO-EDUCATION OF THE SEXES.—The subject of the co-education of the sexes is attracting considerable attention just now, and it is by no means improbable that the doors of Yale College may be opened one of these days to young ladies. At a convention of the leading professors of certain agricultural colleges, held some time ago at Chicago, the whole matter was discussed, and the results in practical results seem quite favorable to the scheme. The President of Iowa College said that he had about fifty ladies in his institution. They occupied one wing of the building, and in their intercourse with the young men gave no trouble whatever. So far as he was concerned, he wanted the young women there, because, for one reason, he found it more easy to manage the boys. Professor Folwell, President of the State University at St. Anthony, Minnesota, said that in his college the two sexes are mingled almost as they are in one family, and that in their studies the young women are fully the equals of the young men.

Two or three swallows, however, do not make a summer, and the majority of people will be slow to believe that the co-education plan is, as a general thing, either wise or judicious. If a young lady, however, wishes to enter Yale or Harvard, there is certainly no good reason why she should be rejected; and the sooner whatever existing objections and obstacles to such admission are removed, the better. They who desire a higher curriculum than that of Troy or Vassar or Holyoke should certainly not be driven away from the more liberal one afforded by Harvard, Cambridge or Princeton.—*National Republican.*

Exchanges.

The Christian Union; New York: comes regularly to our table, and supplies us with a large amount of valuable and entertaining reading.

Harper's Bazar; "A Repository of Fashion, Pleasure and Instruction," is a welcome visitor, and deserves to be, as it is, a universal favorite.

The New York Standard; one of the best of dailies, daily bringing us the New York news, for which we are very grateful.

The New York Globe kindly furnishes us with the views of *the other side.*

The New York Tablet; "A Catholic Family Journal," and the leading organ of that denomination, has among its contributors some of the best writers in the country, and is both entertaining and instructive.

The Jewish Times; New York: has also contributions of great merit, and gives us much that is interesting concerning the Israelites in our own and foreign lands.

The Christian at Work; New York: An illustrated weekly journal, filled with good reading, and enlivened with beautiful illustrations.

Colt's Illustrated Scientific Advertiser; Albany, New York: Edited by Mrs S. S. Colt. Spicy and entertaining.

Woodhull & Claflin's Weekly; New York: We always read this paper, and then send it around to our friends, as the best incentive we can present to activity in our cause. Although at war with what we consider the best interests of our sex, and consequently our race, we recognize in it an ability worthy a better cause, and if we cannot count the editors our friends in their efforts to promote an advanced condition of womanhood, we will write them skillful and indefatigable enemies. We are indebted to them for several little notices, which have not done us any harm.

Watchman and Reflector; Boston, Mass.: A leading organ of the Baptist denomination, and one of the best religious papers in the country. Now in its fifty-second year. Long may it flourish.

The Washington Sunday Morning Chronicle. Too well and too favorably known to need our commendation. Col. Forney's "Anecdotes of Public Men" have reached their forty-sixth number, and are models in that line of literature

The Christian Woman; Philadelphia: Edited by Mrs. Annie Whittenmyer, monthly, size of "THE TRUE WOMAN," devoted to elevating the standard of Christian womanhood.

The Magnolia; New Orleans, La.: A weekly paper, edited with great ability by Mrs. A. M. C. Massena. Its motto: "*Loyale en tout.*" We are pleased at its evident signs of success.

College Days; Ripon, Wisconsin: Organ of the students, male and female, of Ripon College. Well conducted, and indicating a high degree of prosperity in its Alma Mater.

Obcenski Listy; St. Louis, Mo.: Organ of our Swedish fellow-citizens. We trust this paper is on the right side in politics, morals and religion. Indeed, its wish to exchange with "THE TRUE WOMAN" indicates as much; but we are unable to judge of its merits on account of our lamentable ignorance of the language.

The Heathen Woman's Friend; Boston: Organ of The Woman's Foreign Missionary Society, of the Methodist Episcopal Church. Monthly. During the past year its circulation has increased from four thousand to twenty-one thousand. Filled with valuable missionary literature.

Other exchanges, which we read with interest, are—

Pastor and People; Boston, Mass.
Wakefield Banner; Wakefield, Mass.
Advocate and Guardian; New York.
McKeesport Paragon; McKeesport, Penn.
The Whitehall Forum; Whitehall, Michigan.
Jackson Leader; Bellavue, Iowa.
Evening Termini; Oakland, Cal.
Weekly Salem Mercury; Salem, Oregon.
The Charlestown Herald; Charlestown, W. Va.
The Alpine Miner; Monitor, Alpine Co., Cal.
The Plantation; Atlanta, Ga.

To nearly all the above papers, as well as many which are not regular exchanges, we are indebted for friendly notices, for which we tender our heartfelt thanks, and ask for the same kind consideration in future.

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HARPER'S WEEKLY is the best and most interesting illustrated newspaper. Nor does its value depend on its illustrations alone. Its reading-matter is of a high order of literary merit—varied, instructive, entertaining, and unexceptionable.—*N. Y. Sun.*

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NOTICE.

MRS. LINCOLN PHELPS, Corresponding Secretary of the Ladies' National Anti-Woman-Suffrage Committee, requests that all petitions to Congress opposing WOMAN SUFFRAGE, may be forwarded to her without delay.

Baltimore, Md., October, 1871.

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